

# The South African Outlook

FEBRUARY 1, 1961.

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## The South African Outlook

"We would rather take a step forward too soon than too late, but there is no merit in leading blind people to the edge of a cliff in the dark."

—Anonymous.

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### The W. C. C. Consultation.

We make no apology for giving large space in this issue to the notable "Consultation" held in Johannesburg from 7th to 14th December. We know that many readers of the *Outlook* keep their copies for future reference, and the full text of the decisions taken will be welcomed by them as well as by others. Since the findings were published the newspapers of South Africa have been inundated with letters from readers expressing views for and against the decisions taken. It is clear that many are feeling that the time has come for laying aside vague formulae and concentrating on the application of moral and Christian principles to the political and social affairs of our country. This month will see preliminary steps being taken to ascertain the mind of the rank and file of the Dutch Reformed Churches. Behind the decisions endorsed by the representatives of these Churches lay long and serious study by a number of predikants and professors of the N. G. Kerk in the Cape and Transvaal. Whether their views will be endorsed by the majority of the ministers and laymen of these Churches remains to be seen. If they are, it will be a momentous decision in the history of South Africa. As we indicate in answer to a correspondent, there have been sharp Government reactions to the convictions of the Consultation.

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### The Secretary-General of U.N.O.

During the early days of January the Secretary-General of the United Nations, Mr. Dag Hammarskjöld visited the Union. It was necessarily a brief visit, for the problems of U.N.O. in these days are so many that the Secretary-General can never be long away from headquarters. Indeed his visit to South Africa had to be cut short by a day because of urgent matters affecting the Congo for which he had to hurry back to headquarters. During his brief visit Mr. Hammarskjöld made the most of his time, and it was astonishing the parts of the country he visited, and the number of prominent men he was able to see and converse with. He had several talks with the Prime Minister, with the Minister of Bantu Development, with the President and other officials of the Chamber of Mines, with Chiefs in the Transkei, with African leaders formerly closely associated with the African National Congress and with many others. He made no pronouncements on South African policy, and emphasized that the visit was largely for his own background information by personally visiting the Union. It is all to the good that the Secretary-General of U.N.O. has come to see for himself, and we trust this is only the first of several visits. We regret that no arrangements seem to have been made for him to meet the leader of the official opposition in parliament, nor to have conversation with one so knowledgeable of Bantu affairs as Dr. D. L. Smit, M.P. But it is a trait of our Government to smother the evidence that might tell against its own policies. We trust that in time it will outgrow this immature phase which in the long run can benefit no one, and least of all its own character.

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### Economics and Race.

One of the remarkable features of our time is the number of big business men who see in the Union's racial policies a threat to economic advancement. Mr. A. J. Ferguson, president of the Johannesburg Stock Exchange, said last month that South African political alignment had been based on language rather than political creed and on tradition rather than on preference. Economic considerations had often taken second place if racial considerations were involved and that could not be allowed to continue. Mr. Ferguson also said that free speech in South Africa had to be defended at all costs—even if it necessitated publicity that did not necessarily run parallel with the Government's. During



1960 the impact of political events upon the economy and even the everyday life of citizens had been such that it was impossible to separate economics from politics. "The hesitant, nervous market ceased to be able to absorb foreign offerings of South African shares at current prices and added to this there was now a trickle of local selling. By the third week in March a mentally and physically depressed market was plunged into despair by the rioting that broke out, and was accompanied by wild rumours invented by taut and nervous brains... There is little doubt in my mind that the serious loss of confidence in South Africa's future has been widespread and that it will take more than mere words to restore confidence," said Mr. Fergusson.

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#### **Reprieve for "Unrecognised" Churches.**

Some time ago the Government gave orders that by 31st December, 1960, "unrecognised" Churches must have disposed of their properties or suffer expropriation. The Churches are "unrecognised" because they have been unable to meet Government regulations providing for a minimum number of members, ministers and church buildings, and for the educational standards of pastors. Unless a church is officially recognised, it is not allowed to occupy land in the urban areas. For many years this law was not observed, and all Churches were freely granted sites. Strong representations were made to Government to depart from their plans for disbanding. The Inter-Denominational African Ministers' Federation stated that chaos would result if the disbanding order was enforced. On 30th December an official announcement was made that an indefinite reprieve had been granted to the Churches. It was stated that all Churches occupying sites at present will be allowed to continue doing so, but new applications for sites will have to be referred to the Minister. The president of the Inter-Denominational Federation is reported to have said that there are about 2,200 "unrecognised" churches in the Union. Many had memberships of less than twenty but others were supported by up to 300,000.

He commendably added that his Federation would continue its work to see that the "unrecognised" Churches complied with regulations governing official recognition, including a minimum standard of education for ministers of standard six.

#### **Textile Factories for Bantustan Borders.**

Recently the *Times Industrial Review of Industry* commented on how South Africa's textile industry has grown during the past twenty years or so in a way that is startling by any standards. Since 1937 the value of textiles produced by the industry has risen almost sixty-fold from £900,000 to well over £50,000,000. Of this increase, by far the biggest part has been in the past

thirteen years. To-day the industry represents an investment of more than £40,000,000, and employs 35,000 people in more than 170 factories. It uses over £25,000,000 worth of raw materials a year, of which about half are from local sources, and pays out approximately £10,000,000 in wages and salaries. The outlook for the industry is bright indeed. The industry need not be very close to its sources of supplies or markets, and the bulk of its labour force need only be semi-skilled. So the textile industry is one eminently suitable for playing a big part in the Government's plan to establish industry on the borders of the Native reserves. A further point is that wages play an important part in the cost of textiles, and wage rates in the perimeter areas of the reserves are normally lower than in the industrialized urban areas. The Government therefore intends to encourage the development of the textile industry, particularly in these perimeter areas. It has already imposed duties on a wide range of products, in spite of protests from importers and clothing manufacturers that these goods are as yet not being manufactured in South Africa. Apart from its proposed role in the Government's policy, the expansion of the textile industry also offers a means whereby part of South Africa's mass of under-employed and unemployed non-Europeans can be found work.

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#### **Southern Rhodesia Public Service open to all Races.**

According to SAPA an official statement was issued in Salisbury on 30th December from the Prime Minister's office stating that from January 1, 1961, the Southern Rhodesia public service would be open to all races.

The statement said, "There will be no racial bar on any person in Southern Rhodesia, reaching the highest posts in the public service, in which the top salary is £3,675 a year.

"The whole purpose of the scheme is to give effect to the Government's decision that, irrespective of race or colour, there shall be equal pay for equal work.

"The need to ensure that the best material is selected for appointment and promotion to the higher posts has resulted in a complete overhaul of the training procedures, and a training section is to be established in the secretariat of the Public Services Board."

"It is emphasised that to ensure the success of the scheme and to maintain efficiency, it is essential that recruits of the right calibre should enter the service, in which advancement will depend on merit and ability."

The statement added that non-Europeans with the necessary qualifications would be able to enter all branches of the service, other than the teaching branch, for which provision has been made under the unified African Teaching Service. The minimum standard of



education required for acceptance to the administrative and clerical branch will be the Cambridge School Certificate with a credit in English, or an acceptable equivalent. After interview and selection all appointments will be made on probation to the executive branch and officers will be posted to vacancies in various departments at starting salaries of at least £441 a year on a scale rising to £1,207 10s. a year. Within four months of appointment officers will have to attend a four weeks residential induction course at the University College of Rhodesia and Nyasaland, in Salisbury.

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### Priority for Education.

The Unesco General Conference in December adopted unanimously a resolution, submitted by the United Kingdom and India, asking that priority be given to education in Unesco's programme and that assistance to education be given the same consideration by the United Nations and the Specialized Agencies as is given to assistance for economic development in the less developed countries. Quoting from a recent request to the Economic and Social Council, Sir David Eccles, British Minister of Education, declared that "the lack of competent trained personnel is a central problem—perhaps the central problem—in nearly every field of economic and social development and in nearly every underdeveloped country." The Conference agreed that assistance for economic development tends to be ineffective unless it is matched by the development of education at all levels—primary, secondary, technical and higher education and out-of-school education for young people and adults. Assistance to education not only contributes directly to economic and social progress, it also contributes to the very stability of the new states and advances the mutual knowledge of peoples that is essential to peace. Sir David Eccles recalled that all the speakers at the General Conference had referred to the need for more and better teachers, schools, universities and technical colleges in their own countries. "In these fields" he said, "we are all underdeveloped. In the field of education we are all poor and some are poorer than others."

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### The Death of Publications.

One of the saddest features of our time is to find newspapers and magazines of good tone having to suspend publication largely on financial grounds. It is sadder when religious publications meet the same fate. Recently *Church News*, the monthly magazine of the Church of the Province, has closed down, after twenty-five years of regular publication. Although financial reasons have not been specifically stated as being the cause, it is believed that this is the chief reason. *Church*

*News* fulfilled a useful service not only to the Anglican Church but to other Churches. Again, we learn that *Africa's Hope* an attractive inter-denominational magazine intended for African readers, has been suspended indefinitely, after six years of publication. This is all the more regrettable when one views the type of newspaper and magazine so often offered to African readers by commercial firms.

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The simple fact is, as we have so often said, the Christian public will have to come awake to the importance of literature, instead of treating it as a Cinderella. It is the duty of Christian men and women to support newspapers and other publications of a higher type and to refuse to purchase those that pander to low taste. And it is obviously more and more the duty of the Churches and missionary societies to place in literary work the best men and women they can appoint and to provide funds on a far more substantial scale than ever in the past.

\* \* \* \*

### What has happened to Jake Tuli?

It is not so long since no African was better known or more commented upon in South Africa than Jake Tuli, the Zulu boxer, who won an Empire title. Many have been asking why he has so completely faded from the news. Parks A. Mangena in the publication *Our Africa* supplies the answer. In a graphic story he tells how Tuli met success after success in boxing and was extremely happy. He seemed to have a clear road to a world title. But things changed when he knocked out the Frenchman Honore Pretesi. The latter died soon after the fight. That death afflicted Tuli grievously: "In bed alone, I lay like a frightened rat in a corner, waiting to be crushed. I felt as if I had committed the most brutal murder." He gave £315 to the dead man's widow. The time came when all the adulation, with which Jake found himself surrounded, palled. Something was missing in his life. It is that something which he has now found. "I am still very much alive," he said, "except that the greatest thing has happened to me; something greater than the Empire crown I had won after blasting Teddy Gardener." In short, Jake Tuli has found God, and is a different and a satisfied man.

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To be successful, prosperous or great was dangerous; mediocrity alone was safe. Herodotus found a parable in the fact that the tallest trees were most likely to be blasted by the lightning stroke; any man who raised himself out of the common ruck of men was in danger of being blasted by the gods.

—Wm. Barclay on the pre-Christian world.



# World Council of Churches Consultation Cottesloe, Johannesburg, 7-14 December, 1960

## FULL OFFICIAL STATEMENT

### PART I

**W**E have met as delegates from the Member Churches in South Africa of the World Council of Churches, together with representatives of the World Council itself, to seek under the guidance of the Holy Spirit to understand the complex problems of human relationships in this country, and to consult with one another on our common task and responsibility in the light of the Word of God. Our worship, Bible study, discussion and personal contacts have led us to a heightened appreciation of one another's convictions and actions. Our next task will be to report to our several Churches, realising that the ultimate significance of our meeting will consist in the witness and decisions of the Churches themselves in consequence of these consultations.

The general theme of our seven days together has been the Christian attitude toward race relations. We are united in rejecting all unjust discrimination. Nevertheless widely divergent convictions have been expressed on the basic issues of apartheid. They range on the one hand from the judgment that it is unacceptable in principle, contrary to the Christian calling and unworkable in practice, to the conviction on the other hand that a policy of differentiation can be defended from the Christian point of view, that it provides the only realistic solution to the problems of race relations and is therefore in the best interests of the various population groups.

Although proceeding from these divergent views, we are nevertheless able to make the following affirmations concerning human need and justice, as they affect relations among the races of this country. In the nature of the case the agreements here recorded do not—and we do not pretend that they do—represent in full the convictions of the Member Churches.

The Church of Jesus Christ, by its nature and calling, is deeply concerned with the welfare of all people, both as individuals and as members of social groups. It is called to minister to human need in whatever circumstances and forms it appears, and to insist that all be done with justice. In its social witness the Church must take cognisance of all attitudes, forces, policies and laws which affect the life of a people; but the Church must proclaim that the final criterion of all social and political action is the principles of Scripture regarding the realisation for all men of a life worthy of their God-given vocation.

We make bold therefore to address this appeal to our Churches and to all Christians, calling on them to con-

sider every point where they may unite their ministry on behalf of human beings in the spirit of equity.

### PART II

1. We recognise that all racial groups who permanently inhabit our country are a part of our total population, and we regard them as indigenous. Members of all these groups have an equal right to make their contribution towards the enrichment of the life of their country and to share in the ensuing responsibilities, rewards and privileges.

2. The present tension in South Africa is the result of a long historical development and all groups bear responsibility for it. This must also be seen in relation to events in other parts of the world. The South African scene is radically affected by the decline of the power of the West and by the desire for self-determination among the peoples of the African continent.

3. The Church has a duty to bear witness to the hope which is in Christianity both to White South Africans in their uncertainty and to non-White South Africans in their frustration.

4. In a period of rapid social change the Church has a special responsibility for fearless witness within society.

5. The Church as the Body of Christ is a unity and within this unity the natural diversity among men is not annulled but sanctified.

6. No-one who believes in Jesus Christ may be excluded from any Church on the grounds of his colour or race. The spiritual unity among all men who are in Christ must find visible expression in acts of common worship and witness, and in fellowship and consultation on matters of common concern.

7. We regard with deep concern the revival in many areas of African society of heathen tribal customs incompatible with Christian beliefs and practice. We believe this reaction is partly the result of a deep sense of frustration and a loss of faith in Western civilisation.

8. The whole Church must participate in the tremendous missionary task which has to be done in South Africa, and which demands a common strategy.

9. Our discussions have revealed that there is not sufficient consultation and communication between the various racial groups which make up our population. There is a special need that a more effective consultation between the Government and leaders accepted by the non-white people of South Africa should be devised. The segregation of racial groups carried through with-



out effective consultation and involving discrimination leads to hardship for members of the groups affected.

10. There are no Scriptural grounds for the prohibition of mixed marriages. The well-being of the community and pastoral responsibility require, however, that due consideration should be given to certain factors which may make such marriages inadvisable.

11. We call attention once again to the disintegrating effects of migrant labour on African life. No stable society is possible unless the cardinal importance of family life is recognised, and, from the Christian standpoint, it is imperative that the integrity of the family be safeguarded.

12. It is now widely recognised that the wages received by the vast majority of the non-White people oblige them to exist well below the generally accepted minimum standard for healthy living. Concerted action is required to remedy this grave situation.

13. The present system of job reservation must give way to a more equitable system of labour which safeguards the interests of all concerned.

14. Opportunities must be provided for the inhabitants of the Bantu areas to live in conformity with human dignity.

15. It is our conviction that the right to own land wherever he is domiciled, and to participate in the government of his country, is part of the dignity of the adult man, and for this reason a policy which permanently denies to non-White people the right of collaboration in the government of the country of which they are citizens cannot be justified.

16. (a) It is our conviction that there can be no objection in principle to the direct representation of Coloured people in Parliament.

(b) We express the hope that consideration will be given to the application of this principle in the foreseeable future.

17. In so far as nationalism grows out of a desire for self realisation Christians should understand and respect it. The danger of nationalism is, however, that it may seek to fulfil its aim at the expense of the interests of others and that it can make the nation an absolute value which takes the place of God. The role of the Church must therefore be to help to direct national movements towards just and worthy ends.

### PART III

#### 1. Judicial Commission on the Langa and Sharpeville Incidents.

The Consultation expresses its appreciation for the prompt institution of enquiries into the recent disturbances and requests the Government to publish the findings as soon as possible.

#### 2. Justice in Trial.

It has been noted that during the recent disturbances a great number of people were arrested and detained for several months without being brought to trial. While we agree that abnormal circumstances may arise in any country necessitating a departure from the usual procedure, we would stress the fact that it belongs to the Christian conception of law, justice and freedom that in normal circumstances men should not be punished except after fair trial before open courts for previously defined offences. Any departure from this fundamental principle should be confined to the narrowest limits and only resorted to in the most exceptional circumstances.

#### 3. Position of Asians in South Africa.

We assure the Indian and other Asian elements in the population that they have not been forgotten in our thoughts, discussions and prayers. As Christians we assure them that we are convinced that the same measures of justice claimed here for other population groups also apply to them.

#### 4. Freedom of Worship.

Bearing in mind the urgent need for the pastoral care of non-White people living on their employer's premises, or otherwise unable without great difficulty to reach churches in the recognised townships or locations, the Consultation urges that the State should allow the provision of adequate and convenient facilities for non-White people to worship in urban areas.

The Consultation also urges European congregations to co-operate by making their own buildings available for this purpose whenever practicable.

#### 5. Freedom to Preach the Gospel.

The Church has the duty and right to proclaim the Gospel to whomever it will, in whatever the circumstances, and wherever possible consistent with the general principles governing the right of public meetings in democratic countries. We therefore regard as unacceptable any special legislation which would limit the fulfilment of this task.

#### 6. Relationship of Churches.

The Consultation urges that it be laid upon the conscience of us all that whenever an occasion arises that a Church feels bound to criticise another Church or Church leader it should take the initiative in seeking prior consultation before making any public statement. We believe that in this way reconciliation will be more readily effected and that Christianity will not be brought into disrepute before the world.

#### 7. Mutual Information.

The Consultation requests that means be found for the regular exchange of all official publications between the member churches for the increase of mutual understanding and information. Furthermore, churches are re-



requested to provide full information to other churches of their procedures in approaching the Government. It is suggested that in approaches to the Government, delegations, combined if possible, multi-racial where appropriate, should act on behalf of the Churches.

#### 8. Co-operation in Future.

Any body which may be formed for co-operation in the future is requested to give its attention to the following :

- (a) A constructive Christian approach to separatist movements ;
- (b) The education of the Bantu ;
- (c) The training of non-White leaders for positions of responsibility in all spheres of life ;
- (d) African literacy and the provision of Christian literature ;
- (e) The concept of responsible Christian society in all areas in South Africa, including the Reserves ;
- (f) The impact of Islam on Southern Africa.

#### 9. Residential Areas.

The Consultation urges, with due appreciation of what has already been done in the provision of homes for non-Whites people, that there should be a greater security of tenure, and that residential areas be planned with an eye to the economic and cultural levels of the inhabitants.

10. The Consultation urges the appointment by the Government of a representative commission to examine the migrant labour system, for the Church is painfully aware of the harmful effects of this system on the family life of the Africans. The Church sees it as a special responsibility to advocate a normal family life for the Africans who spend considerable periods of time, or live permanently, in White areas.

We give thanks to Almighty God for bringing us together for fellowship and prayer and consultation. We resolve to continue in this fellowship, and we have therefore made specific plans to enable us to join in common witness in our country.

We acknowledge before God the feebleness of our often divided witness to our Lord Jesus Christ and our lack of compassion for one another.

We therefore dedicate ourselves afresh to the ministry of conciliation in Christ.

THIS STATEMENT WAS ADOPTED BY AT LEAST 80% OF THE CONSULTATION.

#### ACTION CONCERNING FUTURE CO-OPERATION

1. It is proposed that the Consultation recommend to the 8 member churches in South Africa of the World Council of Churches that they create at once a South

Africa Conference of World Council of Churches member churches.

2. The general purposes of this organisation would be

- a. to function as an organ of study, consultation and co-operation among the South African member churches of the World Council of Churches ;
- b. to function as a point of contact and co-operation between the South African member churches and the World Council of Churches and its Divisions and Departments. It is recognised that this function would not in any way impede the direct relationship between the member churches and the World Council of Churches. It is also recognised that activities undertaken by this organisation in South Africa on behalf of the World Council of Churches would be decided upon by the Conference of member churches.

3. It is recognised that this organisation would have to give early attention to relationships which should be established with other co-operative organisations in South Africa. This is particularly true of its relationships with the Christian Council of South Africa. The urgency of developing these relationships is accentuated by the prospective merger of the World Council of Churches and the International Missionary Council. Consideration should be given to the proposed organisation assuming the work of the Continuation Committee in consultation with the Continuation Committee.

4. **Procedures :** It is recommended that

- a. this resolution, if adopted, be sent to the appropriate officials by the co-Secretary of this Consultation, Mr. F. J. van Wyk, with a request that they reply to him ;
- b. that Mr. van Wyk report to the churches the response which the 8 churches make ;
- c. reports at this Consultation indicate that the churches will be able to appoint 2 representatives to a Planning Committee by January 31, 1961. Mr. van Wyk is therefore authorised to convene this Planning Committee as soon thereafter as possible.

#### STATEMENT BY THE NEDERDUITSE GEREFORMEERDE KERKE OF THE CAPE AND TRANSVAAL

(To be incorporated in Minutes).

The delegations of the Nederduitse Gereformeerde Kerke of the Cape and Transvaal wish to state that we have come to consult with other Churches under the Word of God and with deep concern for the various and complicated problems of race relations in the country. We realise with deep Christian concern the needs of all



the various population groups and that the Church has a word to speak to them.

We wish to confirm that, as stated in the preamble, a policy of differentiation can be defended from the Christian point of view, that it provides the only realistic solution to the problems of race relations and is therefore in the best interests of the various population groups.

We do not consider the resolutions adopted by the Consultation as in principle incompatible with the above statement. In voting on Resolution 15 the delegations of the two churches recorded their view as follows:

"The undersigned voted in favour of point 15, provided it be clearly understood that participation in the Government of this country refers in the case of White areas to the Africans who are domiciled in the declared White areas in the sense that they have no other homeland."

Signed by the delegations of the Nederduitse Gereformeerde Churches of the Cape Province and Transvaal.

#### STATEMENT BY THE DELEGATION OF THE NEDERDUITSCH HERVORMDE KERK OF AFRICA

We as delegates of the Nederduitsch Hervormde Kerk are grateful for the opportunity we had to listen to, and

partake in, the witness of the different Churches.

We wish however, to state quite clearly that it is our conviction that separate development is the only just solution of our racial problems. We therefore reject integration in any form, as a solution of the problem. The agreement that has been reached contains such far-reaching declarations that we cannot subscribe to it. We can therefore not identify ourselves with it.

We further wish to place on record our gratefulness to the Government for all the positive steps it has taken to solve the problem, and to promote the welfare of the different groups.

The Nederduits Hervormde Kerk will in future as in the past accept its responsibility to witness to the government and people in accordance with the Word of God.

Signed: A. J. G. Oosthuizen.

„ T. F. J. Dreyer.  
 „ J. G. M. Dreyer.  
 „ P. M. Smith.  
 „ S. P. Engelbrecht.  
 „ B. J. Engelbrecht.  
 „ F. J. van Zyl.  
 „ P. S. Dreyer.  
 „ Ign. Coertze.  
 „ J. P. Oberholzer.

## Our Readers' Views

To the Editor, *The South African Outlook*.

Dear Sir,

#### Ecumenical action in South Africa.

For the sake of more effective ecumenical action in South Africa, I request permission to pass a few brief comments on your remarks on Inter-Church Consultation in the *South African Outlook* of January 2nd, 1961.

You express your concern at the establishment of a planning committee of the member churches of the World Council of Churches in South Africa and intimate that all ecumenical action might best be piloted in our country by the Christian Council "now that the Dutch Reformed Churches have in some measure caught up."

While I do appreciate the fact that the Christian Council has affiliated a large number of churches and missionary Societies in South Africa and that it has greatly fostered ecumenical action during the time of its existence, there are to my mind the following facts, which have to be taken into consideration:

#### Firstly:

A planning committee of the member churches of the World Council of Churches may be instrumental in creating a better understanding between these churches, several of which are not affiliated with the Christian Council of South Africa.

#### Secondly:

The Christian Council has thus far succeeded in linking only a certain group of churches in South Africa. The Ned. Geref. Churches have had an organization of their own. The Gereformeerde and Hervormde Churches have not been members of either the Christian Council or the Federal Council of the Ned. Gereformeerde Churches. Any approach which promises to bring the established churches of South Africa in a more vital spiritual relationship should be welcomed.

In the first instance we should not aim at the perpetuation of any particular organization, which may in the past have been instrumental in fostering ecumenical relationships. In the neighbouring territory of S. Rhodesia the Christian Conference has succeeded in linking all the Non-Roman Catholic Churches in one organization. Some such sort of scheme would greatly strengthen the Christian witness of the church in this country. It seems as if the proposed planning committee might eventually work towards linking a larger group of churches than those affiliated with the Christian Council at present. Yet the Christian Council may prove to be a very effective instrument for ecumenical action in future.



**Thirdly :**

Stronger ecumenical action does not merely depend upon the Dutch Ref. Churches "catching up" with the more advanced views of other churches in South Africa on racial matters. Those of us who have attended the conferences at Johannesburg in 1959 and 1960 will know how obvious it has become, that all churches in this country should come to a better comprehension of one-another's point of view and their own shortcomings. English-speaking churches also have a long way to go in attaining to a command of the Afrikaans language. Above all, the churches in S. Africa have still much to catch up in knowing and doing God's Will as revealed in His Holy Word with regard to racial and missionary attitudes.

We should aim at more ecumenical action in our local sphere. Our major aim should not be the perpetuation of a particular organization but bringing together recognised established churches in S. Africa. When these churches meet in a spirit of humility and with an open mind to listen afresh to what God has to say to us through His Word on our South African situation, He may mould us to witness for Him more forcefully in the present hour of crisis.

Yours in His Service,

Stellenbosch.

W. J. V. D. MERWE.

(We welcome our correspondent's plainness of speech which invites an equally plain reply. Our correspondent says we declared that "all ecumenical action might be piloted in our country by the Christian Council." We said no such thing, as a reference to our note will show. It is also not a question of aiming at the perpetuation of any particular organisation. The chief purpose of our note was to urge that the decision to create at once a South Africa Conference of World Council of Churches member churches would be implemented in letter and spirit by a careful adherence to the terms of the statement made by the Consultation, viz., "It is recognised that this organisation would have to give early attention to relationships which should be established with other co-operative organisations in South Africa. This is particularly true of its relationship with the Christian Council of South Africa." For ourselves we hesitate to do anything that suggests laying aside an old and tried weapon for one that is new and untried. It is our feeling that the creation of the Conference agreed upon should have waited till the various Churches had endorsed the findings of the recent Consultation. Judging from press reports it is doubtful whether the findings will be endorsed by certain Churches. Much emphasis is being put on the fact that those who were members of the consultation spoke for themselves

only and not for their Churches. The Prime Minister has, we imagine, spoken for multitudes of his followers in certain Churches when he stressed that the voice of the Churches through their synods has still to be heard, and when he made such declarations as: "Attacks on the moral foundation of South Africa's policy and at the same time on the rights, and the chance of survival of the White man in South Africa, will have to be met continuously during 1961. No one dares shirk this challenge or have his convictions shaken by the wavering of others, even if they try to justify their weakness by condemning firmness as obstinacy. The simple fact is that any form of political multi-racialism, or so-called partnership, would ultimately rob the White man of his rightful heritage." These are ominous statements.

—Editor *South African Outlook*.)

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#### National Sunday School Convention.

"The 46th Annual National Sunday School Convention of the South African National Sunday School Association will be held at the Trinity Methodist Church Hall, Charles Street, Bloemfontein, during Easter next, i.e. from the 31st March to 3rd April, 1961. A cordial invitation is extended to all Sunday School workers to register for the convention and full details may be had on application to the S.A. National Sunday School Association, P.O. Box 17, Port Elizabeth."

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#### BOOKS WE COMMEND

*A Christian in East Germany*, by Johannes Hamel (S.C.M. Press, London; 8/6).

The author of this book is a spiritual and intellectual leader among the Christians of East Germany. It need not be said that to be in such a position as his—or indeed to be a Christian at all "behind the iron curtain"—needs special qualities of courage, thought and spiritual power. These are the qualities which the author possesses, as this book abundantly reveals, and which he shows many Christians in East Germany to possess also.

The chapters are drawn from different sources and are attractive in their titles: God's Beloved East Zone; Pastor in the East Zone; Conversations with Marxists; The Pastoral Care of Students; Intercession and Thanksgiving for All; The Courage to be Cheerful; Peace and Good Government, etc.

If anyone is on the lookout for sheer realism, this is the book to read.

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All political news and comment in this issue are contributed and written to express the views of the *South African Outlook* by R. H. W. Shepherd, Lovedale, C.P.



## Fort Hare Historical Notes

### A CHRISTIAN DOCTOR AND TEACHER

WITHIN the memory of many now living, the length of the course of study prescribed for physicians and surgeons has practically doubled. Not only have new departments of study been added to the curriculum and the content of those formerly recognised greatly increased, but since the beginning of this century the standard of general education required by the universities for admission to the course has been raised to equal that demanded of a student in the faculties of Arts and Science. If account be taken of the one year's hospital internship now almost universally obligatory, a student must look forward to, say, seven years of study where formerly four sufficed. Remembering the high reputation for scientific knowledge and skill which the general practitioners of those days enjoyed and deserved, one may well marvel at the comparative limitation of the foundation upon which that knowledge and skill rested.

The cost also to a student of medicine in the days I have in mind, namely the last decade of the 19th century, was only a fraction of what it is at present. When the late Dr. Neil Macvicar, M.B., Ch.B., M.D., LL.D., formerly Superintendent, Victoria Hospital, Lovedale, graduated at Edinburgh University, he had been able to meet the annual cost of his training, inclusive of board and lodging and fees, with the incredible sum of £50, supplemented, no doubt, by an occasional consignment from home. Such a régime as this must have prescribed, one may imagine, required not only persistence but self-denial, and if it necessarily excluded him from many good and enriching student experiences, it no doubt by some obscure law of compensation prepared him for the remarkable service he was destined to render to the under-privileged people of Central and South Africa amongst whom he spent his life.

Dr. Macvicar was a fine example of a Christian doctor with a thoroughly scientific outlook on his profession. A short biography of him has been written by Dr. Shepherd and published by the Press of the Institution of which his hospital was a constituent part. It is, however, on account of his interest in Christian education that he finds a place in these notes but, as this interest had more than one facet to it, it is first necessary to refer briefly to the hospitals with which he was connected, one of which now bears his honoured name.

In 1896, after qualifying, he was appointed to the Church of Scotland Mission Hospital at Blantyre in Nyasaland, which was an element in the large evangelic, educational and industrial mission there. That he

must there have already begun to train Africans to tend their own people I realised vividly when, 40 years later, I met one of his Nyasaland hospital orderlies in an East African coast town, and was charged with messages of duty and affection to his old chief, who, be it noted, had spent only one short tour there. In 1902, at the invitation of the Rev. Dr. Stewart, Dr. Macvicar took charge of the recently erected Lovedale hospital, which had been temporarily closed during the Anglo-Boer war. From then till 1927, when he had the happiness of being joined by his daughter, he was the sole Medical officer in the hospital which today requires six doctors. But though he was for a long time single-handed, this did not deter him from making a study of the ravages of tuberculosis among the Natives of South Africa, and in due course presenting the results of his investigation to his former university of Edinburgh, in a thesis which gained him the degree of Doctor of Medicine. It was perhaps owing to his interest in this prime killer among the Native people, an interest which, in a related form, was shared in due course by Dr. Shena Macvicar, that the Government established, alongside the original missionary unit, first, the large T.B. hospital which bears his name, and then an orthopaedic block for T.B. spinal cases.

At Lovedale, continuing the practice he had begun in Central Africa, he started to train Africans again to serve their own people, but, this time, for likely candidates he turned to those African girls whom he reckoned to be sufficiently educated to train as nurses. Nor was he content to issue local hospital certificates only, but, in face of much scepticism, he persisted in presenting them for the same examination as was set European candidates for the Certificate of the Nursing Council. His courageous initiative was rewarded, with the result that a fine profession has been opened to African women, and every hospital for Natives has since followed his example. Many of those who have been so trained have earned high commendation for the skill, devotion and sense of responsibility they have exhibited in their subsequent careers. At the hospital, over the beginnings of which he presided, one hundred girls are now undergoing training courses of three-and-a-half years' duration under the direction of Matrons, Tutors and Doctors.

A second activity of Dr. Macvicar in the interests of Public Health was the establishment of the Native and Coloured Health Society by which he intended to spread amongst the common people knowledge of preventable disease, and to inculcate a sense of hygienic



living. He did this by forming this Society and holding meetings which were addressed by medical men of standing in the country who were interested in some one aspect or other of public health thought to be of importance to non-Europeans. In association with a committee of this society, consisting of Europeans and non-Europeans, he edited and issued a little quarterly Magazine in English and two Vernacular languages. Much of the material in this magazine he himself supplied in articles which were models of clarity. They dealt with important and even abstruse topics with great simplicity of style, and were translated into African tongues by skilled interpreters. In addition to being issued to subscribers the Magazine was circulated by several Education Departments to schools and must have formed the basis for many a lesson in hygiene to African children.

It was in line with such educational activities as I have described, that when proposals were made by Dr. Stewart to the General Missionary Conference, and taken up by an important Native Affairs Commission, that a higher college should be established for non-Europeans, Dr. Macvicar should be one of the strongest supporters of the plan. He was present at the earliest Convention held at Lovedale in 1905 to discuss the scheme and, in association with Mr. K. A. Hobart-Houghton and Dr. James Henderson, he was a member of the small committee called "The Executive Board of the Inter-State Native College," which continued the work of the Convention. In furtherance of the scheme, Dr. Macvicar did a great deal of spade work during periods of leave, interviewing members of the various colonial governments, and addressing meetings of Europeans and Natives throughout the sub-continent. He was one of the two representatives of the Church of Scotland in the first College Council, and of this Council he continued to be a valuable member till he retired in 1937. I was interested to find that it was in his handwriting that the first draft of the constitution of the College was written, the essential features of which remained unchanged for 35 years.

It is easy to make a catalogue of the things a man has done, or the movements with which he has been associated, not so easy to reveal adequately the kind of man he was in himself. But through long and close collaboration an image of a person forms in the mind, and may be guessed at even when the subject is, as I believe Dr. Macvicar was, essentially a retiring, even a shy man. It is not that there were not ways in which he amply revealed himself. Outside of his hospital routine which formed his main work, the records of his achievements—his public missionary activity, his work in committees, his speaking and writing—are revelations of his charac-

ter, but so restrained and subdued that there is no possibility of egotism being suspected, no trumpet-sounding to call attention to self and its deeds. But neither was there any suggestion of indecision about his opinions and his attitudes. He was a missionary medical man, and the fact that, at one stage of his career, he had elected to make the decision that the adoption of such a career manifests, gives one sufficient assurance that his actions in general were based upon principle which, if once clearly envisaged by him, would by no means be departed from. He was deliberate in whatever he did, at times even slow in coming to a conclusion, but once his mind was made up he was prepared to defend his finding by well-reasoned argument, modestly but firmly stated. In a general meeting he was not forward in voicing his opinion, but I have heard him, when apparently a majority had been in favour of a course not approved by him, put a case so cogently in a contrary sense, that when he had finished speaking there was nothing more to be said by anyone.

Spare of figure, with head held, even when walking, as if he were considering a diagnosis, he took none of the usual forms of exercise. No doubt he had plenty of that in moving about his hospital and its grounds, or in visiting a patient in the vicinity, on horse or on foot, or in sawing the household firewood. Obviously, from what has been said of the staffing of his hospital during the years he was alone, he could not be much absent from the hospital. He had much pleasure in reading, with a penchant for tackling big works like 'The Decline and Fall' or 'The Rise of the Dutch Republic.' He was not without a sense of humour, especially of the incongruous that cropped up in his daily routine, or in his relations with his missionary associates, but in his contacts with the African people his chief characteristic was a sympathetic seriousness which assured them when in sickness, real or imaginary, of his whole attention. It was as a token of their appreciation of a quiet man that after his retirement the authorities of the University of the Witwatersrand in Johannesburg conferred on him the honorary degree of Doctor of Laws, but his main memorial is inscribed in the hearts of multitudes of Africans.

ALEXANDER KERR.

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I can see how it might be possible for a man to look down upon earth and be an atheist, but I do not see how he can look up into the heavens by night and say there is no God

(Abraham Lincoln).



## The Presbyterian Church of Southern Africa and the Racial Question—II

BY way of contrast, while economic integration is bound to persist, and on terms unacceptable to a fair proportion of the population, political integration cannot be said to exist at all. Nearly 80 of the population have no real voice, direct or indirect, in government. This is not to beg the question as to what form of government is suited to our community, or what precise means must be found by which all the governed may feel that they have a voice in it. The question as to whether universal adult suffrage is either practical or even desirable is not now raised. It is merely noted that the overwhelming majority of the population feel themselves to have no effective connection with government. In other words, to most of its inhabitants South Africa appears to be an oligarchy. It is true that most of the countries which called themselves democratic were in fact oligarchies until very recent years; Great Britain, for instance, until 1919, prior to which considerably less than half its inhabitants had any voice in government. Our problem in this regard seems to be how long this will be practicable beyond 1960 in view of current trends throughout the world.

The chief problem raised by these factors is the production of an "externalised proletariat," a large section of the population which feels itself divorced in aims and sympathy from society. It appears that the standard of social integration to a lesser extent, and to a much greater extent the character of economic integration and the absence of political integration, increasingly contribute to this problem. The Statement on Race Relations of the Presbyterian Church of Southern Africa, June 1960, states:

"Because of human imperfection there will always be degrees of tension between different groups, but this tension is tolerable while there is a sense of common loyalty and identity beyond their differences. Whenever such racial or group animosity goes beyond this it becomes the most potent disintegrating force in any community. The most important instance of this animosity in Southern Africa is colour prejudice, which is now well beyond the safety limits for any community." and again:

"These have produced highly dangerous attitude for society which can be most clearly seen in certain aspects of African Nationalism. One such aspect is that many supporters of African Nationalism have reached the typical revolutionary attitude: they feel themselves so divorced from the aims of present society that they have no sense of responsibility towards it, and recognise no

demands it can make on them. A further example is the extent to which certain non-white groups are in principle rejecting all white values irrespective of their merit."

In this rather complex situation several factors are of importance. There is the character of government. At present government represents the interests and aspirations of one group only, that of Afrikaner nationalism. This represents the majority, but by no means the whole, of the Afrikaner people. Its drive is for the exclusive interest of one section of the population, hence any basis of co-operation by other sections seems to be lacking. Nor does it seem to be desired. Its general aim would seem to be to restore as far as possible the *status quo* of some seventy years ago while finding some formula to accommodate the changes that have occurred in that period. In a general way it is in the final stages of winning the Anglo-Boer war.

This involves the determination that politically and economically South Africa shall remain a white man's country. This is conceived as only possible on an exclusive basis: any concession to the non-European in the way of participation in government is thought to be fatal to white influence. This assumption is very widespread and is probably held by a large majority of white South Africans. This would naturally include a majority of church members.

The character of government also involves an inevitable tension and division between the white groups, and the gulf here seems to be widening more slowly but as inevitably as the gulf between white and black. It is to be noted that this division results from the over-emphasis of a worthy aspiration. The motive force of the Afrikaner nationalist movement has been to rescue their culture, language and religion from decay and disappearance. This aim has long been achieved: the virility of Afrikaans culture is beyond doubt; but the drive generated for this end continues under its own momentum. Unwillingness, and sometimes inability, to think in any wider terms than group interest, the separation of education of the white groups, and similar factors seem bound to widen the gulf with the passage of time.

The divisive forces in the community are reflected within the Church. There are well over 2000 denominations in South Africa, most of them Bantu sects. To a large extent this represents the immaturity of the Bantu, coupled with their desire for some sphere of authority and self-expression. It is also true that the



major European-dominated branches of the Church in South Africa lag behind the rest of the world in approaches towards union, or even towards mutual understanding. The occurrence of summit talks in recent years should not blind us to the almost total lack

of fraternisation at congregational level. It seems clear that if the Churches are to be able to offer any guidance on human relationships in South Africa in any field, they will first have to do a great deal to improve their own relationships.

## A Christian Education Course for Africa

*By Derrick Cuthbert*

*Editor, Africa Sunday School Curriculum*

THE first books of the Africa Sunday School Curriculum have begun to make their appearance. The first copies to reach the Editor's office are in Congo Swahili, prepared for use in Katanga—an area much in the news to-day. We have much cause for thankfulness that the production of the books has been carried through despite all the unrest in the Congo. May they make their contribution to the establishment of a truly Christian Society both now and in the years to come.

Hard on the heels of the Congo Swahili edition are three editions published for use in Uganda in 1961. These are in Luganda, Runyoro-Rutoro and Runyankore-Rukiga.

An edition in Shangaan is also planned for use this year. Other editions in production are in French (for use in Congo, Cameroun, French Equatorial Africa and parts of West Africa.)

Portuguese (Angola and Mozambique), Cinyanja and Citumbuka (Nyasaland), Lingala and Otetela (Congo), Luo (Kenya), Shona, Sindebele (Southern Rhodesia), Sotho, Tswana, Xhosa, Zulu (South Africa), Swahili (Kenya and Tanganyika).

These make a total of nineteen language editions. Including English, which will probably be published in England, we have reached a round figure of twenty editions. Ultimately we expect to issue eighty editions for use throughout Africa south of the Sahara.

To provide so many millions of people in so many different countries with indigenous Sunday School lessons in their own languages is a sizeable task and it has called for a good deal of planning and for much co-operation between all the major churches and missions in Africa—excluding only the Roman Catholics.

The writing of the lessons alone called for the production of 243 blocks of lessons by nearly 200 teams of writers. The work of translating now going forward involves a co-operative effort on an even larger scale. How did it all begin?

The need for a Curriculum of Christian education for use in the local church was one of the two main priorities stressed by all four regional conferences on Christian education organised by the World Council of Christian

Education and Sunday School Association, held in East, Southern, Central and West Africa in early 1956. It was later agreed that there was enough similarity of background between the regions to make one curriculum for all an adequate (as well as the most economic) way of meeting the need. As a result a Curriculum Conference was held at Old Umtali, Southern Rhodesia, in August 1956, to plan the syllabus and outlines of the Curriculum. Fifteen countries were represented at the Conference by delegates chosen by the Christian Councils or other national bodies. Subsequently, formal decisions to participate in the scheme were taken by the following: Angola, Belgian Congo, Dahomey (Methodist Church in), French Equatorial Africa and Cameroun, Ghana, Ivory Coast (Methodist Church in), Kenya, Liberia, Madagascar, Mozambique, Nigeria, Northern Rhodesia, Nyasaland, Sierra Leone, South Africa, Southern Rhodesia, Tanganyika, Uganda (Diocese of), Upper Nile (Diocese of). Individual missions in French West Africa, the Sudan and South-West Africa will participate in the scheme, in addition to all the major missions and churches represented on the national councils listed above. In round figures, twenty African countries are partners in the Curriculum.

The initial budget was subscribed by Mission Boards in America, Britain and Canada. This provided funds for the expenses of the Curriculum Conference, the employment of an Editor and an Associate Editor, the publication of the Conference Report and the draft Syllabi prepared by the Conference, and the preparation of the manuscripts of the lesson-books.

The Conference Report was duly prepared and issued to the Christian Councils and other national bodies for distribution to the member churches and missions. The draft syllabi were issued shortly afterwards. These provide for a Curriculum of Christian Education in five grades: Beginners, Primary, Junior, Youth and Adult. In the first four grades the lesson material is being issued in the form of annual volumes each containing 48 lessons, undated, but arranged to follow the Church Year. In Beginners there are to be three such volumes covering the three years the child spends in this depart-



ment. The same holds good for the Primary and Junior Sections. In the Youth Grade there are to be four annual volumes. In the Adult Grades the material is to be published, not in annual volumes, but in a series of pamphlets and handbooks dealing with the most relevant themes, and designed for use in a variety of circumstances.

The books in the Beginners, Primary and Adult Grades will be suitable for use in the rural or the urban situation. In the Junior and Youth Grades two sets of notes will be available, the one being aimed at the more developed school, usually in an urban setting, and the other designed for use in smaller schools and among pupils with little or no formal schooling.

After the various Christian Councils (and other national bodies) had had the opportunity to comment upon the proposed syllabi, the whole was carefully revised and outlines were prepared for the use of the lesson writers. Some of the outlines had been drafted by the Umtali Conference; these had to be finalised in the light of emendations to the syllabi: in addition, some new outlines were required. Directives for the lesson-writers (many of whom, it was anticipated, would need detailed guidance) were also prepared.

A list of prospective writers was gradually built up and each was approached to discover whether he could work with an African or non-African colleague, the grade he would prefer to write for and so forth.

Only when this stage had been reached was it possible to divide up the work and issue writing assignments to the writing teams. In most cases it had been possible to arrange for an African and a non-African to work together in the preparation of the notes. The geographical and denominational 'spread' of the writers was made as wide as possible in each volume.

To obtain a promise of help is one thing: to extract a manuscript has often proved something entirely different. We have had to contend with delays, resignations, the finding of substitutes and all the other problems that are inseparable from a project of this size. At the time this is written I am glad to say that only a few blocks of lessons have still to come in. That which has been written has sometimes had to be re-written, and even written for a third time, in order to satisfy the Editorial Board which has, quite rightly, set a high standard to which manuscripts must conform.

All the lessons have been read in manuscript by members of the Editorial Board, who represent East, Southern, Central and West Africa. In addition, specimens of lessons from every section of the Curriculum have been sent to all the territories participating in the project for criticism and comment. The final

editorial work on each manuscript is being done in the light of the comments received.

The whole of the first year's material is edited, ready for translation and printing and work is going ahead on the second, third and (for Youth) fourth years' lessons to make sure that the translators can carry on without interruption.

Other Curriculum materials are in the planning stage. More is required than lesson-books for teachers. Teaching pictures, a Manual for teacher-training, resources for children's worship, material for Scripture examinations, pattern-books and other pupils' material—these are some of the things in preparation.

Thus, whilst we rejoice at the appearance of the first books of lesson-notes, we are well aware that much remains to be done. One of the biggest tasks will be the training of Sunday School teachers all over Africa to make the best use of the new Curriculum. It has been in our minds from the start that the two things go together and that help in leadership training will be expected of us. We hope to co-operate with existing agencies and to develop new courses where there is need for them. The new African Associate Editor will carry a good deal of responsibility in this sphere.

At a time when the world is laying so much emphasis upon division it is good to be able to report that Africa, the scene of so much division, is also the scene of a far-reaching piece of Christian co-operation which has been pursuing its quiet way over the past four years and which is now beginning to bear fruit.

We in Africa owe an immense debt to WCESSA and the Mission Boards overseas for initiating this project and providing so much of the means to carry it out. Not the least blessing the projects has brought is a demonstration of Christian unity and goodwill, overriding differences of race, nationality and tradition, which is bound to have a profound effect.

We thank God for the way He has led and sustained us and we pray that the books now beginning to appear may be blessed by Him and used for the winning of many thousands in Africa for Christ and His Church.

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Our thought of Christ is often unworthy. We have defined Him but have not followed Him. Yet, from every point of view, from the point of view of science, no less than of revelation, "God was in Christ"; and if our weak lives and our distraught world are to be changed and made new, *His* is the way: there is no other.

*A South African Medical Pioneer.*



# Sursum Corda

## A GOODLY HERITAGE

*By the Very Rev. Dr. R. H. W. Shepherd*

*The lines are fallen unto me in pleasant places ; yea, I have a goodly heritage'. Psalm XVI. 6.*

A MOST precious possession of any people is its national heritage. We may not often be conscious of it, but somehow all that has gone before is still latent and fruitful among us. We are turning it up daily by the plough of experience. All our past, all the pathetic endeavour of our kind to improve their inheritance, the piety, the persistence, the faithfulness of many—all this is not something dead and gone. It is not an outworn tale but is vital still. We are the sum total of our ancestors ; we are the sum total of the life experiences of the places where our fathers dwelt, and where now we dwell.

In a new land like South Africa we know little of any ancient heritage born of the land itself. We have only begun to live on the treasures of the past, and they are meagre. Some of our largest cities, for example the city of Johannesburg with its million people today, are not a century old. In a praiseworthy endeavour to build up tradition we are labelling buildings as ancient and historic monuments though less than 150 years ago not one stone of them had been laid. The lack of an authentic South African tradition in literature is also a feature of the life of our South African whites. Happily, however, many of them possess and read the Book of books.

Still more marked is the lack of inspiring tradition evident in the life of our indigenous African people. Little history has been preserved in large parts of Africa. Except in one or two spots of Southern Africa there are no ancient buildings, and the remains of the few that exist seem to say that they were erected by an alien people. There was no written history. The early missionaries noted that the African people were devoid of the knowledge of letters, being totally illiterate and without so much as a written alphabet. Admittedly, they had lore, mostly dealing with the exploits of bygone chiefs ; and their spoken languages were highly developed. But there was nothing suggestive of permanency, so that one of the earliest conclusions of the missionaries was that there could be no genuine, lasting education without literacy.

Let us think for a moment of what many of the great nations owe to their men of letters, in every field of literature ; to their artists, their sculptors, their politicians, their men of affairs, their religious leaders. How sadly

impoverished we would be if we could not trace the great line through centuries of the past. Then think of the plight of a nation that can look back on few such figures in their own history. Assess the spiritual poverty, the lack of anchorage, the lack of depth in such a nation's soul.

It is sometimes suggested that the great need of the new or modern nations is for economic advance. But let it be stated with all plainness that the paramount need of such nations is not economics. It is not even freedom as that is generally understood. Their need is spiritual enlightenment, spiritual cleansing, spiritual upbuilding. It is the need of the freedom with which Christ makes them, and all men, free. The clamant need is for the Christian Gospel, with the power, the peace, the hope, the magnanimity, the integrity that follow where it is genuinely accepted.

Great figures in the Bible often pointed to their people's heritage. "Thou shalt remember," said Moses to his people, "all the way which the Lord Thy God led thee." Jesus often advised the representatives of His people—the Apostles, the Pharisees and others—to look back in their national history. It is indeed remarkable how often our Lord turned to the history of His people and to distant figures in it.

So do the prophets in our modern time, among people whose lands bear the marks of the accumulated treasures of culture, material and spiritual. Ancient buildings and monuments tell of the toils and ambitions of the men and women of bygone centuries. Institutions, many of which have seen "dynasties pass," speak of privileged peoples, who can turn constantly for inspiration to the glorious doings of their forebears.

Above all, one senses that through the centuries the Holy Spirit has been moving within the hearts of countless men and women, imparting to them the deep things of the Faith, teaching that love of God can be perfected only in love of men ; teaching too that purity, justice and integrity of life must company with the offices of worship, else all is vain.

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Our own South Africa is one of the newer lands. Its heritage is only in the making. Some cherish the hope that recent events are to herald a new day of unity, justice and peace. No one who loves the broad, sunlit spaces of our country, its glorious mountains, its attractive, variegated peoples, will be behind in praying that it



may be so, and that the heritage we pass on to those who come after will be indeed a goodly heritage.

But the fulfilment of that lies largely in the hands of

those who in this formative period hold the power to shape the years to be.

## A Missionary as Governor

SIR FRANCIS IBIAM

ON Thursday, 15th December, Sir Francis Akam Ibiām was installed as Governor of Eastern Nigeria, the first Nigerian to be installed as Governor of that Region. It is an event of great interest. Sir Francis is a graduate of St. Andrews University, a missionary of the Church of Scotland and a welcome visitor whenever he returns to Scotland.

Sir Francis was born at Unwana on the Cross River, where one of the first up-river stations of the Calabar Mission was established. Educated at Hope Waddell, the famous boys' school at Calabar, after a spell at the Government school, King's College, Lagos, he came to Scotland and graduated in medicine at St. Andrews, where he also made a reputation at both hockey and football.

A convinced Christian, he rejected the financial security of Government service or private practice and chose medical missionary work, his first assignment being the foundation of a hospital in a rural area at Abiriba. His wife is a qualified nurse, who took part of her training in London, and in all their work this has been an ideal partnership.

Then came a period of politics, as member of the Legislative Council and then of the Legislative Execu-

tive. A fervent nationalist, his commonsense attitude and complete integrity of character made him a trusted leader, and he was one of the representatives at the 1949 Conference which reviewed Nigeria's political future. In 1951 he was honoured with the K.B.E., actually receiving the accolade when the Queen visited Nigeria.

Returning to Church work, he became in 1957 Principal of Hope Waddell Institution, the first Nigerian and first "old boy" to attain this position. But wider interests have continued to take up much of his energies, including the Chairmanship of the Governing Council of University College, Ibadan. Recognised as the leading Christian layman in Nigeria, he is a prominent member of committees of the World Council of Churches and of the International Missionary Council, and was the obvious choice as Chairman of the first All Africa Church Conference, held in Nigeria in 1958, when Christian leaders from all parts of Africa came together.

A man of great charm, who by his selfless devotion and Christian character is respected by men of all religions, he is a popular choice as Governor of Eastern Nigeria.

## Saints and Martyrs

A SOUTH AFRICAN HEROINE

WE are inclined to think of them as old-fashioned and out-of-date, as being the sort of people whom the Church is no longer capable of producing. For this misconception we, in the Anglican Communion, are largely to blame; for we have done too little to popularize (in the best sense of that word) great servants of God whom in every land and generation He continues to raise up. They should surely be far more widely known and commemorated.

Here is the story of one of them, movingly told by Father Augustine Hoey, C.R.

"The sound of the words floated up around the candle like branches of the Euphorbia tree, in the middle of the Sekhukhuniland mountains, where the Bishop was leading the faithful in offering the Eucharist at the grave of the martyr Manche Masemola.

"It was in February 1928 that this girl of 18, born and bred amid the tribalism of the village of Marishane, resisted unto blood, the efforts of her parents to keep her in the bondage of heathenism. She persisted in attending the classes for Baptism. Threats, whippings and two attempts on her life did nothing to daunt her. Finally her mother took away her clothes and feeling ashamed to go out naked, she would creep in the early morning to some kopjie near her home and say her prayers. It was there she met her final Passion in being beaten to death for her steadfast allegiance to Christ... and her parents, afraid of what they had done, buried her mangled body hurriedly and secretly beneath a great rock.

"But the blood of the martyrs will not be silent; it cries out, not for vengeance, but to give courage and



perseverance to those of us who are also striving to persevere unto the end. 'The noble army of martyrs praise Thee.' This young African girl, unlettered, immersed in the background of tribalism knowing no other world than that of her parents' crops and herds... one who would be utterly despised and rejected by many Europeans... has in fact become the chief glory of the Church in Sekhukhuniland and the diocese of Pretoria. She is one of the last who has become first, one of the humble and meek who has become exalted. She has everything to teach us in the way of faithfulness for she saw, what we so easily forget, that we have here no abiding city, but we seek one which is to come. She had found the pearl of great price and she bought it at great

cost.

"It was last October when the Bishop led the pilgrims, over the rocky hill side to the grave and there offered the Holy Sacrifice by her grave. Some experiences are never forgotten. This was one of them, when Eternity broke through... the intense stillness... the lines of the faithful under the trees feeding on the Bread of Life... the silent procession of men, women and children to kneel by the rock which covers the scourged body of her who in Heavenly Places prays there may be light to them who still sit in tribal darkness and in the shadow of death in her own Sekhukhuniland."

—The Kingdom, Pretoria.

## Books We Commend

*No greater Heritage*, by Charles Gulston (Paternoster Press, 250 pp. 15/-).

The sub-title of this book is "The Birth and Drama of the Open Bible. A Saga with its Beginnings in an Anglo-Saxon Monastery and a Sequel in the South African Veld nearly 1,300 years later."

This well written and carefully documented book tells the fascinating story of how our English (and, for that matter, our Afrikaans) Bible came down to us. The story is woven around five characters each of whom played an important part in the saga. They are Caedmon the Neatherd, the Venerable Bede, Alfred the King, John Wycliffe the Reformer and William Tyndale martyr. The story ends in South Africa where, on December 16th 1957 a granite memorial near Grahamstown was unveiled commemorating the gift 120 years earlier of a Dutch Bible to the Voortrekker leader, Jacobus Uys, by Thomas Philipps on behalf of the British settlers of Grahamstown. A short chapter on the translation of the Afrikaans Bible completes the well-told story.

While there are available in English several books (e.g. those by Sir Frederic Kenyon) on the story of the English Bible I know of none other which brings out so clearly both the parts played by these five heroes and the struggle that took place to get the Bible into the hands and homes of the common people. The sections on Wycliffe and Tyndale in particular have been done thoroughly and most interestingly.

This book, written by a South African journalist at present living in Durban, is highly commended, especially to teachers. While nothing can take the place of the Scriptures themselves it is of no small interest and importance how this great heritage came to be available in both the official languages of this country. This is a story that should be known to all of us and certainly

to our children. Our author has an attractive style that is both interesting and easy to read. The book is well produced, reasonably priced, with a wealth of absorbing information gathered from authoritative sources. It deserves a wide circulation. —V.J.B.

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*A Dialogue of Religions*, by Ninian Smart (S.C.M. Press London: 18/-).

This book has its own unique method. The author, who is a lecturer in Philosophy at King's College, London, emphasizes that when the Christian puts emphasis on the fact that what gives us truth in religion is revelation, the exponents of the other religions reply that they too have had their revelation. Revelations are many. Men who think about religion cannot ignore the comparative study of religions.

So our author brings us the views in dialogue form of a Christian, a Jew, a Muslim, a Hindu, and two Buddhists (one from Ceylon and one from Japan). In this way he shows us the case that the great world religions put up to defend their own revelation. He hopes that the dialogue may have the effect of bringing increased understanding of the East by the West and conversely. We warmly commend the book.

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*Ethics and the Gospel*, by T. W. Manson (S.C.M. Press, London: 12/6).

As is well known, the author of this book was a scholar of exceptional repute. It is a posthumous volume which consists of six lectures which Professor Manson delivered as an extra-mural evening course in Manchester University. Dr. Manson intended to make a book out of these lectures, and so they have been prepared for publication by his colleague, Robert Preston, who has set to work along the same lines as Professor Manson would have followed.